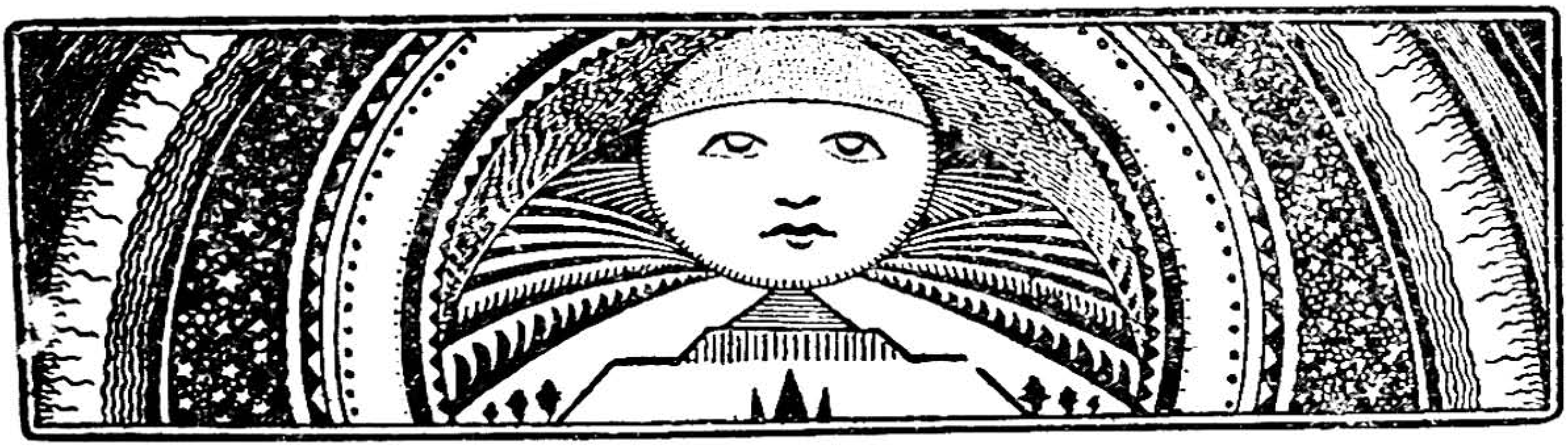


THE PERSON WHO IS IN THE SUN, THAT IS ME

Yajur-Veda 40. 17.

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VEDIC MYSTICISM

In this rhythmic activity I was inspired and encouraged by my dear friend Mr. Rudy B. Buys, to whom I now lovingly dedicate this harvest of songs.

To-day I recite to the modern man in a modern tongue the noblest chants of the Vedas. Here the deepest depths and the highest altitudes are laid bare to the view of the understanding soul. The thought is bold and free: it leaps and bounds, and refuses to be enclosed in any detailed system of metaphysics. To explore into the mysteries of existence, to expand to the limits of limitlessness is the back-ground against which every human action is set and it is the measure that evaluates peoples and civilisations. And it is what the Veda would ask you this day "Have you and your possessions widened so far as you could declare 'The unbounded ocean am I.'"

Hitherto the philologists, men of colossal learning, had produced mummified versions of these hymns. They had found the dictionary and the grammar very handy, and for purposes of defence and attack very effective and safe. They had thought that pricking was the essence of a needle. They most carefully measured its dimensions and reproduced an exact copy. But could it be used for joining the edges of separate pieces of cloth? No, the eye which leads the thread was missing. It could create holes, but it missed the purpose of creating holes. The philologist had missed the eye, the vision that alone could unite him, his reader and the Vedic ṛshis in the ecstasy of the soul.

Dīpāvali, the Day of Lights,
29th Oct., 1932.

RAGHU VIRA

एक एवाग्निर्बहुधा समिद्ध
एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषाः सर्वमिदं वि भा-
त्येकं वा इदं वि बभूव सर्वम् ॥

ऋग्वेदे ८ । ५८ । २ ॥

Kindled in numerous places the fire is one.
Lording over all the sun is one.
The dawn that illuminates this all is one.
And forsooth one is it that variously appears
as this all.

Ṛg-Veda 8. 58. 2.

अपूर्वेणेषिता वाचस्
ता वदन्ति यथायथम्।
वदन्तीर्यत्र गच्छन्ति
तदाहुर्ब्राह्मणं महत्॥

अथर्ववेदे १०।८।३३॥

The words are impelled forth by the Unpreced-
ed, the Unparalleled.
They speak of reality.
Speaking where they reach,
That they say is the Mighty Magnificent.

Atharva-Veda 10. 8. 33.

त्वं स्त्री त्वं पुमानसि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि
त्वं जातो भवसि विश्वतोमुखः ॥

अथर्ववेदे १० । ८ । २७ ॥

Thou art the woman, the man,
Thou art the boy, the girl,
Thou the worn-out man tottering onwards
with a staff.
When born Thou facest all directions.

Atharva-Veda 10. 8. 27.

स वा अह्नोऽजायत तस्मादहरजायत ॥
स वै रात्र्या अजायत तस्माद्रात्रिरजायत ॥
स वै वायोरजायत तस्माद्वायुरजायत ॥
स वै भूमेरजायत तस्माद्भूमिरजायत ॥
स वै दिग्भ्योऽजायत तस्माद्दिशोऽजायन्त ॥
स वा अग्नेरजायत तस्मादग्निरजायत ॥
स वा अद्भ्योऽजायत तस्मादापोऽजायन्त ॥
स वा ऋग्भ्योऽजायत तस्मादृचोऽजायन्त ॥
स वै यज्ञादजायत तस्माद्यज्ञोऽजायत ॥
स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥
पापाय वा भद्राय वा पुरुषायासुराय वा ॥

अथर्ववेदे १३ । ४ । २६, ३०, ३२, ३५, ३४, ३६-३६, ४१, ४२ ॥



HE FLASHES AND THUNDERS

He is surely born of the day and the day is born of Him.

He is just as well the creature and the creator of the night, the wind, the wide earth, the six directions, the fire, the waters, the hymns and the sacrifice.

He roars and rumbles. He flashes and thunders. He hurls the bolt,

And smites either the sinner or the pious, the man or the demon.

Atharva-Veda 13. 4. 29, 30, 32, 35, 34, 36–39, 41, 42.

यो विद्यात्सूत्रं विततं
यस्मिन्नोताः प्रजा इमाः ।
सूत्रं सूत्रस्य यो विद्यात्
स विद्याद् ब्राह्मणं महत् ॥

अथर्ववेदे १० । ८ । ३७ ॥

He who recognises the stretched-out thread,
The thread on which the creatures are strung,
Furthermore, he who penetrates deeper and perceives the thread inside the thread, knows truly the Mighty Magnificent.

Atharva-Veda 10. 8. 37.

अयुतोऽहमयुतो म आत्मा-
युतं मे चक्षुरयुतं मे श्रोत्र-
मयुतो मे प्राणोऽयुतो मेऽपानो-
ऽयुतो मे व्यानोऽयुतोऽहं सर्वः ॥
देवस्य त्वा सवितुः प्रसवे...आ रभे ॥

अथर्ववेदे १६ । ५१ । १, २ ॥

Disjoined am I, disjoined my soul,
My eye, my ear, and breaths incoming, outgoing and circulating within,
The whole of me — disjoined.
At the impelling of the Impelling Lord, thee — the gift — I hold.

Atharva-Veda 19. 51. 1, 2.

दूरे पूर्णेन वसति
दूर ऊनेन हीयते ।
महद्यक्षं भुवनस्य मध्ये
तस्मै बलिं राष्ट्रभृतो भरन्ति ॥

अथर्ववेदे १० । ८ । १५ ॥

A long way off He lives with the complete.
A long way off He lives missing what is deficient.
And that is the centre of the universe where the fosterers of empires pour their offerings to the Mighty, the Adored, the Adorable.

Atharva-Veda 10. 8. 15.

अविर्वै नाम॑ देवतर्तेनास्ते परीवृता ।
तस्या॑ रूपेणे॒मे वृक्षा हरि॑ता हरि॑तस्रजः ॥

अथर्ववेदे १० । ८ । ३१ ॥

SEEST THOU THE DIVINE POESY
AND ITS GRANDEUR—



TODAY IS DEAD
HE, WHO BREATHED ONLY YESTERDAY;

Atharva-Veda 9. 10. 9.

The keen eye of the scientist has pierced far into space, while his hands have been busy with the spade scraping the surface of the earth. The discoveries thus made have been wonderful. How easily the modern disciple of the Vedic mystics can negotiate with these is illustrated by pictures 2 and 4.

Avi by name is the goddess,
Around whom ambulates the law of cosmos and the order of truth.
By her beauty are the trees green and greenly-garlanded.

Atharva-Veda 10. 8. 31.

कोऽदात्
कस्मा अदात्
कामोऽदात्
कामायादात् ।
कामो दाता
कामः प्रतिग्रहीता ॥
कामः समुद्रमाविशत् ।
कामेन त्वा प्रतिगृह्णामि ।
कामैतत्ते ॥

यजुर्वेद, वाजसनेयके ७ । ४८ ॥ कापिष्ठले ८ । १२ ॥

Who was it that gave the gift,
And who was it to whom he gave ?
Love to love, desire to desire, longing to longing—
The giver the same, the recipient the same.
Love and desire and longing—all one in Kāma, dived into the sea.
With Kāma I accept thee.
O Kāma it is thine.

Yajur-Veda, VājS. 7. 48, KapS. 8. 12.

अ॒ष्टाच॑क्रा॒ नव॑द्वारा
दे॒वानां॒ पूर॑यो॒ध्या ।
तस्यां॑ हिर॒ण्यय॒ः कोश॑ः
स्व॒र्गो ज्योति॒षावृ॑तः ॥
तस्मि॑न्हिर॒ण्यये॒ कोशे॒
त्र्य॑रे॒ त्रिप्र॑तिष्ठिते ।
तस्मि॒न्यद्य॒क्षमा॑त्म॒न्वत्
तद्वै ब्र॑ह्म॒विदो॑ विदुः ॥

अथर्ववेदे १० । २ । ३१, ३२ ॥

Eight-wheeled and nine-portalled is the invincible fortress city of the gods.

Within is stationed the golden bud, haloed with light,

The golden bud, three-sepalled and triply-propped, seals within itself that Adored and Adorable One, the lord of the soul.

It is He, who is revealed to the seer.

Atharva-Veda 10. 2. 31, 32.

यदा त्वष्टा व्यतृणत्पिता त्वष्टुर्य उत्तरः ।
गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन् ॥
...पाप्मानो नाम देवताः...॥
स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत् ।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन् ॥
भूतिश्च वा अभूतिश्च ।
क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन् ॥
निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च ।
शरीरं श्रद्धा दक्षिणाश्रद्धा चानु प्राविशन् ॥
विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम् ।
आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये ॥
या आपो याश्च देवता या विराड् ब्रह्मणा सह ।
शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः ॥
सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे ॥
तस्माद्वै विद्वान्पुरुषमिदं ब्रह्मेति मन्यते ।
सर्वा ह्यस्मिन्देवता गावो गोष्ठ इवासते ॥

अथर्ववेदे ११ । ८ । १८–२४, ३०–३२ ॥

When the divine architect bored his father who is supreme and fashioned the human form,
All the gods entered the mortal frame and made it their home,
The evil gods and the good ones.
Theft, ignoble doings, sins, wickedness,
And truth, sacrifice, great glory,
Power, prowess, brilliance just as well
Came to reside in this human form.
Prosperity and calamity, the manifold hungers and thirsts,
Jealousies and loves, ayes and noes,
Faith and heresy,
Knowledge and ignorance,
Joys, pleasures, rejoicings and festivities rushed in just the same.
The sun appropriated the eye, the wind appropriated the breath.
The rest of the procession of divinities apportioned their lots in a similar wise.
Thus it is that the knower knows the body as the veritable Brahma.
The entire god-kind has resorted to it like unto the fold the kine.

Atharva-Veda 11. 8. 18-24, 30-32.

यथा द्यौश्च पृथिवी च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥
यथाहश्च रात्री च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥
यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥
यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥
यथा सत्यं चानृतं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥
यथा भूतं च भव्यं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥

अथर्ववेदे २ । १५ । १–६ ॥



THE MOON STANDS IN NO AWE AND COMES TO NO GRIEF

As neither the heavens nor the earth stand in awe,
So fear-free be my life.
As the day, the night,
The sun, the moon,
The priest, the hero,
The truth, the violation of truth,
What's gone, what's yet to come—
As these stand in no awe and come to no grief,
So fear-free be my life.

Atharva-Veda 2. 15. 1-6.

अन्ति सन्तं न जहा-
त्यन्ति सन्तं न पश्यति ।
देवस्य पश्य काव्यं
न ममार न जीर्यति ॥

अथर्ववेदे १० । ८ । ३२ ॥

He is near. He cannot be shed off.
He is near. He cannot be seen.
But O, you sons of the Immortal, see the poetry of the Lord,
It neither dies nor decays.

Atharva-Veda 10. 8. 32.

प्र तद्वोचेदमृतस्य विद्वान्
गन्धर्वो धाम परमं गुहा यत् ॥
यत्र विश्वं भवत्येकरूपम् ॥
स नः पिता जनिता स उत बन्धु-
र्धामानि वेद भुवनानि विश्वा ।
यो देवानां नामध एक एव
तं संप्रश्नं भुवना यन्ति सर्वा ॥

अथर्ववेदे २ । १ । २, १, ३ ॥

Knowing no death let the musician proclaim aloud the Supreme Resort,
Secreted in the heart-cave.
In Him the multiform resolves into uniform.
He, our father, progenitor, brother, knows all homes and beings,
The sole nomenclator of the gods.
To Him enquiringly resort all beings.

Atharva-Veda 2. 1. 2, 1, 3.

हिरण्यगर्भं परम-
मनत्युद्यं जना विदुः ।
स्कम्भस्तदग्रे प्रासिञ्च-
द्धिरण्यं लोके अन्तरा ॥

अथर्ववेदे १० । ७ । २८ ॥

Him, the golden egg, the folk knew as the supreme.

Of Him they could not speak much.

He, the Pillar, that sprinkled gold in the worlds at the very beginning.

Atharva-Veda 10, 7. 28.

परि विश्वा भुवनान्यायम्
ऋतस्य तन्तुं विततं दृशे कम् ।
यत्र देवा अमृतमानशानाः
समाने योनावध्यैरयन्त ॥

अथर्ववेदे २ । १ । ५ ॥

To discover the thread of moral and cosmic code
I circum-ambulated the worlds,
And saw the gods tasting of immortality at the common spring, and going their round of work.

Atharva-Veda 2. 1. 5.

प्राणाय नमो यस्य सर्वमिदं वशे ।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम् ॥
नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्नवे ।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते ॥
यत्प्राण ऋतावागतेऽभिक्रन्दत्योषधीः ।
सर्वं तदा प्र मोदते यत्किं च भूम्यामधि ॥
पशवस्तत्प्र मोदन्ते ॥
प्राणो विराट् ।
प्राणो ह सूर्यश्चन्द्रमाः प्राणमाहुः प्रजापतिम् ॥
प्राणो ह सत्यवादिनमुत्तमे लोक आ दधत् ॥
प्राणो मृत्युः ॥
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम् ॥
पराचीनाय ते नमः प्रतीचीनाय ते नमः ॥
अष्टाचक्रं वर्तत एकनेमि
सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान
यदस्यार्धं कतमः स केतुः ॥

अथर्ववेदे ११ । ४ । १, २, ४, ५, १२, ११, १५, ८, २२ ॥

Obeisance to the Life, that controls this all,
The Being who overlords all, in whom all is established.
Obeisance to Thee, O Life, obeisance to Thee, crashing and thundering, flashing and pouring rain,
Quickening the earth with life, gladdening the beasts,
Repeating the constant cycle of days, nights, fortnights, months, two-monthly seasons and years,
Making the universe throb.
Life is immense. Life is the sun, the moon and the creator, the dispenser of bliss to the truthful man.
Verily Life Himself is death.
Hail to Thee, O Life, who envelops the past, the present and the future,
Who advances forwards, backwards, below and high, ever-revolving, eight-wheeled, single-rimmed, thousand-spoked.
With Thine half Thou created the universe, and the other half overflows, where and how far who knows ?

Atharva-Veda 11. 4. 1, 2, 4, 5, 12, 11, 15, 8, 22.

उच्छि॑ष्टे॒ नाम॑ रू॒पं चोच्छि॑ष्टे लो॒क आहि॑तः ॥
सन्नुच्छि॑ष्टे॒ असँ॑श्चो॒भौ मृ॒त्युर्वाज॑ः प्र॒जाप॑तिः ॥
ऋक्साम॒ यजु॒रुच्छि॑ष्टे ॥

अथर्ववेदे ११।७।१, ३, ५ ॥

Or it is in the overflow that the world of forms
and names has its being.
The existent, the non-existent, death and music play their games in the overflow.

Atharva-Veda. 11. 7. 1, 3, 5.

स्क॒न्ना द्यौ स्क॒न्ना पृ॑थि॒वी
स्क॒न्नं विश्व॑मि॒दं जग॑त् ।
स्क॒न्नादो॒ विश्वा॑ भू॒तानि॒
प्र स्क॒न्नं जा॑यते ह॒विः ॥

यजुर्वेदे कापिष्ठले ४८ । ५ ॥

The sky is split,
The earth is split,
All that moves is split,
And split and scattered are the beings.
May my spilled offering grow.

Yajur-Veda, KapS. 48. 5.

दिष्टं नो अत्र जरसे नि नेषज्
जरा मृत्यवे परि णो ददा-
त्वथ पक्वेन सह सं भवेम ॥

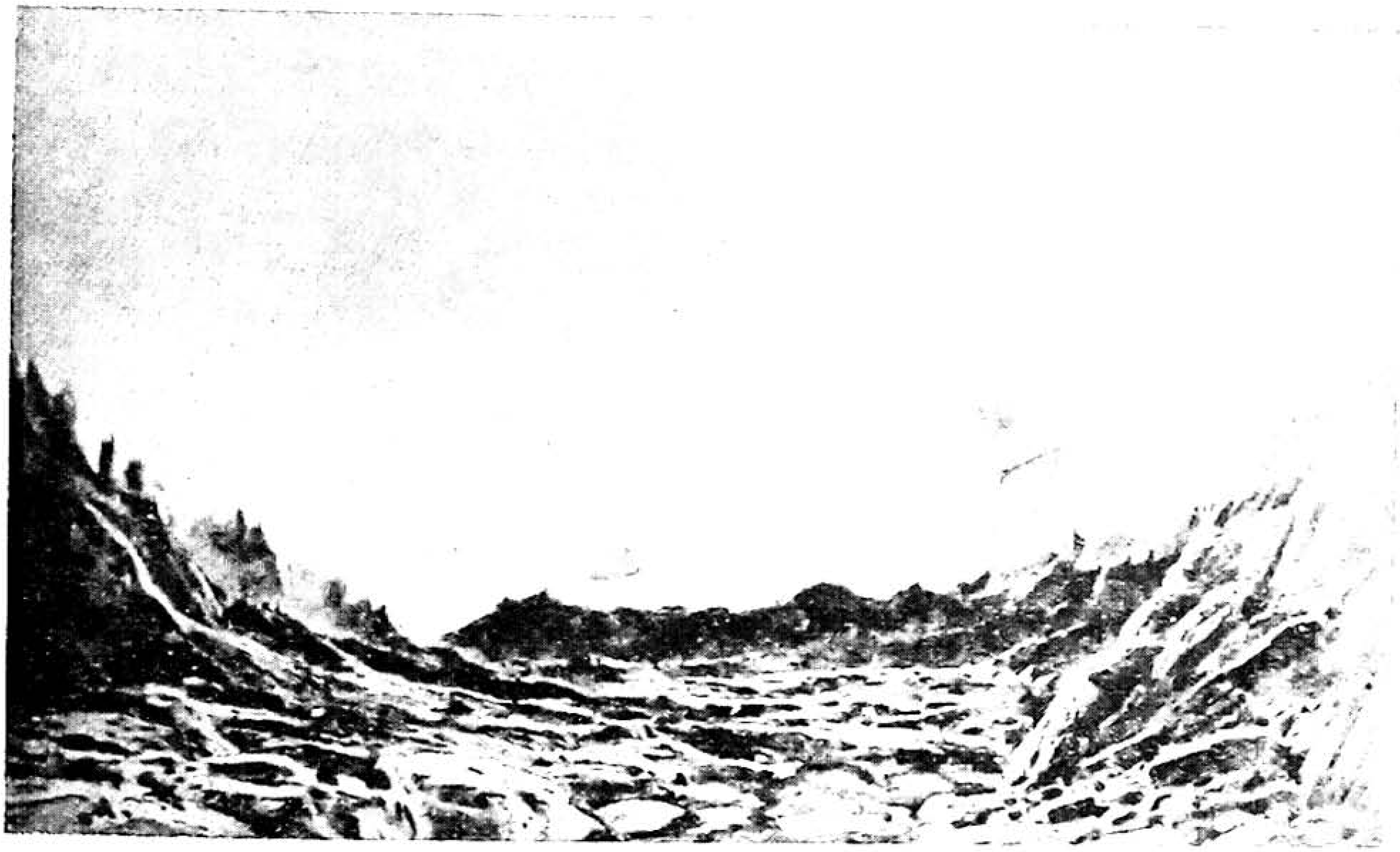
अथर्ववेदे १२ । ३ । ६० ॥

Let my destiny here lead me on to old age,
and old age deliver me unto death.
And finally be I united with the Ripe One.

Atharva-Veda 12. 3. 60.

परि द्यावापृथिवी सद्य आयम्
उपातिष्ठे प्रथमजामृतस्य ॥

अथर्ववेदे २ । १ । ४ ॥



I HASTENED THROUGH THE SKIES

I hastened through the skies, I trotted the worlds,
And here stand in reverence before the First-born-of-truth-and-law.

Atharva-Veda 2. 1. 4.

समुद्रो अस्मि विधर्मणा



THE UNBOUNDED OCEAN AM I

Atharva-Veda 16, 3, 6.

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THE DAWN

(Translated from the original Sanskrit by
Professor Dr. Raghu Vira)



Songs of the Ṛgvedic days, when man's heart and
intellect were young